

# The Inquirer.

*A Journal of Liberal Religion, Literature, and Social Progress.*

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3527.  
NEW SERIES, No. 631.]

LONDON, SATURDAY, JANUARY 29, 1910.

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

### SUNDAY, January 30.

#### LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. JOHN ELLIS.  
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. G. CRITCHLEY, B.A., "Communism and Primitive Christianity."  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.  
 Finchley (East), Squires-lane Council Schools, 6.30, Dr. J. LIONEL TAYLER.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Mr. S. FIELD.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Mr. EDWARD CAPLETON.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. F. H. JONES, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. CHARLES TRAVERS, of Preston.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30, Mr. T. SMERDON.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. G. B. STALLWORTHY.  
 Stoke Newington Green, 11.15 and 7, Rev. W. F. KENNEDY.  
 Stratford Unitarian Church, 11, P.S.M., Mr. P. GODDING; 6.30, Mr. S. PENWARDEN.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. E. D. TOWLE, M.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMEY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
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 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
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 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS, M.A.  
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON, B.A.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Mrs. T. B. BROADRICK.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
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 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
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#### DEATHS.

GIBBS.—On January 18, at Grym-sur-Bex, of aneurism of the heart, Edith A. Gibbs, the second daughter of Captain D.A. Gibbs, of Springfield, Upper Clapton.  
 GIBSON.—On January 24, at Essendene, Evesham, Sophia, widow of the late Rev. Matthew Gibson, in her 88th year.  
 JAMES.—On January 16, after a long illness, Hugh James, late of 125, Nightingale-lane, Wandsworth Common, in his 69th year. One of the founders of Wandsworth Unitarian Church.  
 TODD.—On January 26, at Hastings, Elizabeth A. Todd, late of Normans, Bowdon, in her 80th year.

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*\* \* Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.*

## NOTES OF THE WEEK.

THE country has passed through another week of strong excitements, and everything else has dropped into the background in this contest between two issues, which all serious men regard as one of vital importance for the whole future of the country. We have received a complaint that THE INQUIRER has not taken a strong side, a line of action which is attributed to our lack of enthusiasm and our "frigid creed." Our readers do not need political instruction from us, nor would it have been possible to introduce these matters of acute controversy without throwing our columns open to an interminable discussion on both sides. But we venture to hope that THE INQUIRER has played some worthy part in kindling the moral enthusiasm and enlarging the spiritual vision and cultivating the love of justice and freedom, which are essential to all noble political action. We are not among those who regard the Christian temper as unpractical, or the effort to foster a just judgment in all things as only compatible with a frigid creed. We have already uttered a note of earnest warning against the fresh menace of the money-power in politics; and it is evident that when the passions of the election have cooled, men will have to consider many new moral issues, which it has raised, very seriously. At what point does persuasion become unlawful pressure? How far is it legitimate to use social position and wealth as weapons of political influence? What methods are consistent with fairness towards an opponent and our own honour and integrity? These are not questions of party. They are questions of morals.

THE reports which are coming hourly from Paris, where the overflowing of the Seine is causing widespread distress and

ruin, are still of an alarming nature, and our sympathy goes out to the many thousands who have been rendered homeless by this terrible catastrophe. The French people are threatened with a national disaster, the effects of which can scarcely be estimated, and already the foundations of the capital are in danger owing to the steady percolation of the water which is flooding the cellars, and turning the streets into dreary canals. It is feared that the Pont de l'Alma will be destroyed, and that the embankments—which have already been weakened—will give way, and yet human ingenuity is powerless in the face of an inundation which has already caused enormous material damage. The life of the city is becoming paralysed, sewers are bursting in all directions, the electric light is failing, and there is a great danger of food becoming scarce. The authorities are doing their best to cope with the situation, and rescue-work is being carried on with splendid energy, but it is at present impossible to say anything hopeful about the immediate prospect for the sufferers, as the river is still rising. We can only trust that by the time this appears in print, the worst will be over, and that the threatened ruin of the city, with its dire consequences will have been averted.

ON Monday a keen and protracted debate in the French Chamber on religion in the schools was brought to an end by the endorsement of the secular policy of the Government by 395 votes to 95. It is interesting to note that in support of the Catholic plea, special reference was made to the English compromise, and the refusal of the House of Lords to pass Mr. Birrell's Bill. M. Briand, in replying on behalf of the Government, made a strong appeal for union, and criticised severely the recent manifesto of the Bishops against the State schools. He regarded their campaign as an act of revenge for the victory of the State in the control of education. At the same time no proceedings had been taken against them, as they had only used their rights as citizens, and to this liberty Frenchmen must grow accustomed. He promised that the Government would defend the policy of State schools, and

would at the same time see that justice was done to any complaints of the parents.

SOME interesting religious estimates have been made out by Dr. H. Zeller, director of the Statistical Bureau in Stuttgart, who has just published a religious census of the world. Of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 hold other beliefs. Of these 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. Statistics of this sort are necessarily inadequate, but the above figures give some idea as to the approximate distribution of the various great religious faiths over the globe.

WE have received the programme of lectures for Hilary Term at Manchester College, Oxford. In addition to the ordinary theological lectures by members of the staff, Professor Henry Jones will deliver eight lectures (open to the public) on "The Evolution of Man," and the Hon. W. P. Reeves will give the Dunkin lectures on Sociology, on "Colonial State Tribunals for the Regulation of the Conditions of Labour." Among the Sunday morning preachers are the Rev. J. H. Weatherall, of Bolton, the Rev. Gilbert T. Sadler, of Wimbledon, and the Rev. T. Rhondda Williams, of Brighton.

WE learn with special interest that the Rev. Henry Gow will lecture this term on the work of the Ministry to the students at Manchester College, Oxford. The importance of this fresh contact with the experience of a keen and practised worker cannot be over-estimated. There is a constant difficulty in keeping a theological college in close fellowship with religion as it exists in the lives of ordinary men. Its academic seclusion tends inevitably in the direction of some over-emphasis of the intellectual aspects of religion, and the false perspectives of the scholarly mind. The great problems of the divinity classroom are often discovered to be the minor



interests of the religious world. The criticism and interpretation of Christian doctrine require a constant inflow of fresh experience from the need and struggle of the world and the worship and labour of the church. And this may be secured best by contact, which should never be broken, with men who are themselves living the life and doing the work.

\* \* \*

THE annual meeting of the Lancashire Independent College was held in Manchester on Monday. The report spoke of the close co-operation between the College and the Theological Faculty of the University, of which their Principal, Dr. Adeney, had been appointed Dean for the second year. There are now thirty-eight students, of whom ten are probationers. The Vice-Chancellor of the University (Dr. A. Hopkinson) spoke in very cordial terms of the success of the Theological Faculty. There were, he said, a great many timorous people who thought that sectarian difficulties would arise, but there had never been anything of the kind; it was as harmonious a faculty as could possibly be, and he believed it had given the soundest training to a number of very able young men, who had pursued their training to a higher standard than could possibly have been done otherwise. Indirectly, it had had the effect of drawing different bodies together, and of promoting good feeling and mutual respect. He believed it would do so, and the success achieved in that direction had been even beyond the expectation of those who were instrumental in the early days of the foundation of the faculty.

\* \* \*

ONE of our contemporaries has started a discussion on the duty of giving. Some of the writers have attempted the difficult task of constructing a scale of Christian generosity according to income. There is still among many people a belief that the scriptural standard of a tenth ought to be observed, though we fancy the rule is more honoured in the breach than the observance. We confess that these precepts do not appeal to us, for they have in them more of the letter than the spirit. Generosity depends upon the wealth of our sympathy, the pleasure we take in enriching other lives, and the simplicity with which we give ourselves to the service of God. Mechanical rules taking the place of these interior qualities always suggest that there is some merit in it, for which we may expect to be praised. But, in any case there will be general agreement that this is a matter which requires far more care and thoughtfulness than we usually devote to it; that many of us give on a poor and limited scale which is quite unworthy of our belief in the Lordship of Love; and finally, that the pleasures and luxuries of life must never be allowed to swamp or even to curtail its charities.

\* \* \*

THE discussion on the "Collapse of Liberal Christianity" in the *Christian Commonwealth* is continued in this week's issue by Dr. Archibald Duff, of Bradford, and the Rev. R. B. Drummond, of Edinburgh. From Mr. Drummond's article, which is in some respects a defence of Dr. Anderson's position on the critical and historical side

we quote the following pertinent observations:—"Dr. Anderson entitles his article 'The Collapse of Liberal Christianity.' But why 'liberal'? Surely orthodox Christianity is equally, or rather to a much greater extent, dependent on the genuineness of the discourses and sayings ascribed to Jesus in the Gospels. Or if it be said that it can dispense with them, the plea implies a very different orthodoxy from the old. After all, Liberal Christianity, which has always been progressive, never pledged itself to an indiscriminating acceptance of the entire record, and if it is now collapsing the ruin is its own work. However, differ as we may, every critical student will be grateful to Dr. Anderson for his courage in taking up so daring a position and for the ability with which he has defended it."

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WE are requested to state that a specimen moral lesson (under the auspices of the Moral Education League) will be given by Mr. F. W. Rowe to a class of children at the Rosslyn Hill Chapel Room (entrance Willoughby-road), Hampstead, N.W., on Tuesday, February 1, 1910, at 8.30 p.m. Rev. H. Gow will take the chair. Similar lessons have been lately given at the Royal Chapel of the Savoy and before the Central Branch of the Progressive League. Will those desiring invitations kindly apply at once to Miss Peck, assistant secretary, Moral Education League, 6, York-buildings, Adelphi, W.C.

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FOUR years ago Dr. Martineau's two artist daughters had a delightful exhibition of their water-colour pictures (largely of Aviemore and the Highlands) in one of the London galleries. A notice of this appeared in THE INQUIRER of March 3, 1906. Last year Miss Edith Martineau passed away, and it is with the special object of gathering together a still larger number of her pictures that Miss Gertrude Martineau has arranged another exhibition, which opened this week in the New Dudley Galleries, 169, Piccadilly (directly opposite the end of Bond-street). In this exhibition, which is to remain open until Feb. 18, some oil paintings by Mrs. Basil Martineau are added to the water colours of the two sisters.

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WE regret to learn that the stone-laying ceremony in connection with the new Unitarian Church at Lewisham, which was to have taken place on Wednesday, was unavoidably postponed owing to the illness of Mr. John Harrison. We understand that Mr. Harrison is better. He has the cordial wishes of all his friends for a speedy recovery.

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OUR readers will regret to learn that the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, has been ordered by his medical advisers to take a rest from the arduous duties of his important office. The President and officers of the Association urged him not to incur any risks by delaying a holiday, and Mr. and Mrs. Bowie accordingly left London yesterday, and will be away for some weeks. Mr. Bowie will carry with him cordial wishes for a pleasant holiday and a speedy recovery of his wonted vigour.

## EDITORIAL ARTICLE.

### A RENAISSANCE OF THEOLOGY.

IT is no exaggeration to say that within the borders of the Church of England at the present time the best work in theology is being done on the liberal and progressive side. The High Church party may excel in ecclesiastical organisation and visible impressiveness, but from the point of view of theological thinking it has become almost negligible. Its limited territory has been explored and described in minute detail, and there is nothing fresh to be said, no new fact or theory to be adduced on the subject of Orders or Catholic Authority. Even the Bishop of Birmingham can only arrest attention by the deep religiousness which a strong personality, to whatever school he may belong, can infuse into time-worn arguments. Gradually men have withdrawn from citadels of the faith which formerly were considered impregnable. The spirit of criticism and historical imagination has entered into possession of the New Testament, and it is no longer a question of the lawfulness of the intrusion, but of the limits of its influence. A volume like the recent Cambridge Biblical Essays reveals this conquest in a remarkable way. If the ancient standards are still defended, it has to be by arguments drawn from the new knowledge, and they are weapons which often prove double-edged to the hand which grasps them.

But Biblical criticism and historical knowledge may proceed far on their way without producing the intellectual ferment in which fresh and deep thinking upon the problems of religion is born. Men have a remarkable capacity, especially where their church life is concerned, for minor adjustments and isolated reforms, and they are slow to recognise that a widening chasm between the practical and the theoretical interests of the soul must, in the end, be disastrous for religion. It is for this reason that doctrinal revision lags so far behind accepted knowledge, and every postponement of vital issues is accepted gratefully as a victory for things as they are. There is something characteristically English in this habit of mind. It fits in admirably with our distrust of abstract thinking, and it keeps us moving in the accepted grooves of doctrine and activity proper to our church or denomination. Ultimately, however, the pressure of new forces becomes too strong for further resistance. The winds of the Spirit blow strongly through the world. The sandy foundation is shaken. The hearts of men are winnowed. Dead thought is carried away like chaff. For all things are becoming new.

It is a renaissance of this kind in theology which we are waiting for. Already in



many places we see the signs of its approach, and not least among some of the thinkers and teachers in the Church of England. Books issued recently by men like Professor PERCY GARDNER, Professor INGE, and Canon RASHDALL are very significant of the stirring of new religious forces and the determination to bring the service of untrammelled thinking to the deepest problems of Christianity. We do not describe these men as a group, for that implies something like a party with a basis of common agreement, and they are too independent even to be in accord among themselves. Professor GARDNER and Professor INGE, for instance, have many differences to settle about the religious value of pragmatism. But what they have in common is a determination to think strongly, deeply, and vitally, and to express their thought, not with a minimum of dissent from conventional language, but in terms that fit the living mind in a real world. In other words, they are disciples of the spirit of Modernity, who look at all the influences which affect religion at the present time with open eyes, trying to understand them, to appraise their value and to determine their meaning.

In the volume of essays which he calls "Modernity and the Churches,"\* Professor GARDNER illustrates and explains this new attitude from many points of view. He himself has been influenced deeply by what he calls the two strands in recent theology, a movement in history and a movement in psychology. At present, as he points out, the pragmatist tendency in psychology, with which he himself is in substantial agreement, is helping to retard the disintegration of doctrine by historical methods. In many churches men defend their traditional creeds quite openly on the ground of their practical efficacy. This is a tendency, deep-seated in human nature, which has to be allowed for by the devotees of abstract reasonableness. "Meanwhile," says Professor GARDNER, "in a period of transition, we may best work for the future by refusing to allow either element of religious progress to be thrust into the background." It is not necessary to agree with the implied deprecation of real knowledge, or to blur the outlines of historical fact, in order to admit the significance and validity of this appeal to practical efficiency. Just as value for the democracy is becoming one of the guiding principles of our political thinking, so "value for life" marks a healthy recoil from a rigorous intellectualism in theology and is likely to play an important part in the work of reconstruction.

Another matter upon which Professor GARDNER dwells with a keen sense of its importance is the corporate factor in religious experience. Liberal theology in the past has condemned itself to sterility in many directions, because it has found no

room for a doctrine of the church. The Whigs have left no descendants, and the theological individualism of a past generation must share a similar fate. The wave of social thought and effort which is passing over the civilised world has its source in the psychology of human nature, and if at times it threatens to submerge some of the intellectual gains of the past, this is due to the avenging justice of experience.

"When a number of people are met together for a common purpose," Professor GARDNER tells us, "something is present besides the sum of their individualities, some general character or consciousness." Here he finds a fact of great significance for religion. It is the foundation of the church reduced to its simplest and most human terms. And here again psychology joins hands with history. The necessity of the church is rooted in spiritual experience, its actual form and its expanding life are conditioned by history. "The church," to quote another illuminating passage, "cannot be bounded by the limits of any ecclesiastical organisation, whatever may have been the importance of that organisation in past history. Nor can the term be taken vaguely to include all who would call themselves by the Christian name. It does not consist of those who hold any particular set of theological views. The church is the body which continues upon earth the obedience of JESUS CHRIST, the society or societies which exist for the purpose of doing the will of God, and bringing down His kingdom from heaven to earth . . . . The life of the Master and the theology of the New Testament are the roots whence all alike grow." And again: "The Christian Church is the great reservoir into which all the streams from the hills of spiritual experience flow."

We have quoted these passages in order to endorse them, and a great deal of the thought upon religion and the special task of our time which they enshrine. Spiritual Christianity must hold experience and history in a close and firm alliance, because they are both essential factors in a universal human religion. The attempts which are made to divorce them must always end in disaster. An exclusive emphasis upon individual experience leads to a lonely mysticism or the unfruitful vagaries of religious fancy, while a church, which encloses itself within a finished cultus and organisation, impervious to the tidal waves of the Spirit, is simply guarding its treasure of life in a chamber of death. Many of the divisions of the past and of the sterilising differences of the present have taken their rise in competitive loyalty to principles, which we require equally for a complete Christianity. The Catholic Church and the Puritan conscience are both religious facts of permanent value, and they still confront one another with some of the menace of hereditary foes. But, in isolation, they can neither of them recreate

religion for the modern world. It is for this reason that we welcome every movement which seeks to hold the balance between their contending principles. For it is here, in a fruitful alliance between history and experience, that we place our trust for a renaissance of Theology and an expanding Revelation.

#### WELCOME.

A DREAMER he who stole away by night,  
And caught the mystery of the brooding  
wood,  
And heard the secrets rare of solitude:  
A silent sentinel on rosy height  
When dawn came on with rapture and with  
might  
To quicken him with joy, and day's  
great good  
Descended to the valley like a flood  
Of benediction beautiful and bright.

So may my poet-preacher come to me  
Prophetic with the power of morn's  
surprise:  
Deep as the heavens his forward-looking  
eyes;  
His message strong with restful harmony—  
The dream and wonder of the midnight  
skies,  
Wedded to day's victorious ecstasy.

J. L. HAIGH.

#### LIFE, RELIGION & AFFAIRS.

##### A WINTER DAY DREAM.

THE day dawned cold and grey. But presently the clouds vanished, and the sun smiled on us radiantly for quite an hour. We were more than usually interested in matters meteorological because we had planned a run into the forest on the first fine day, which never seemed to arrive. The next best thing to rolling in money of your own is rolling in a motor-car—somebody else's—and off we rolled even at the risk of being held up for hours by a fog miles away from everywhere. We soon reached the fringe of the far-reaching forest that stretched away for miles on to the horizon.

There had been a slight fall of snow, just enough to dust the roads white, and throw into relief the green of the pines and the rich brown of the bracken that carpeted the ground. The final touch of beauty was given by a soft pervading mist that enhanced the grace and dignity of the towering trees. Artists have sometimes conveyed on canvas the far-away mystic quality of such a scene, and a poet might have described this. We had to content ourselves with feeling it and giving rein to our fancy. The people of Tuath appeared between the spectral trees chanting a song—

"We who are old, old and gay,  
O so old;  
Thousands of years, thousands of years,  
If all were told."  
Then came thoughts of William Morris,  
that master of romance, and lo!—  
"A company  
Full well bedight came riding by,  
And in the midst a queen, so fair,  
That God wrought well in making her,"



And we were back in the world of chivalry, of tournament and joust. And Birdalone, the "pearl of women," appeared winsome in her embroidered gown and smock with fair knots and buds. They were all there, phantom forms gliding through the mist.

We sped along in eloquent silence past an ancient church, ivy-clad, and castle gates, where clustered a group of little villagers in Red Riding Hood cloaks, gifts we surmised of the chatelaine who rules beneficently over them. It seemed just here as if we should be completely enveloped by the spreading mist, but as we ascended the hill again on the other side, fresh beauty awaited us as we neared a real bit of deep forest with its fine patrician trees, aged tenants of these lordly lands. Not a sound was heard but the sudden whirr of a pheasant's wing as it flew affrighted across our path, or the swift stir of a squirrel ascending the neighbouring beech. But we were suddenly brought back to earth from our picturesque dreamland by finding ourselves face to face with an unwelcome and gratuitous check on our innocent career. "PRIVATE" met our astonished eyes, and we must confess to having felt rather like a noble lord who recently went his wild way in scorn of consequences. However, on second thoughts—and here the analogy breaks down—we decided to be mere passive resisters, and, emerging from our embarrassment, took to another road. The experience brought to mind a watering-place where you are reminded at intervals of about five hundred yards that you are there on sufferance, and that it is only by gracious permission of the Earl of Sandilinks that your plebeian person is allowed to breathe the air of heaven in that particular portion of God's earth. These things gave us furiously to think, and we gave utterance to some sound doctrine that might have been fathered on a revolutionary red-flag orator who has "class-consciousness" on the brain! The people are in sore need of land and air and sun, and how much happiness might be brought into the lives of hundreds of the children of men if some of the acres now given up to the breeding of pheasants could be used for the rearing of a race of peasants, successors to the sturdy yeomen of the olden days. It would not detract one iota from the beauty of the landscape, but even if it did, must not that be sacrificed in order to attain to greater beauty of human life?

What a transformation there would be if the men and women who wish to live on the land instead of being herded together in our crowded cities could do so! There are countless men and women, not only among artisans and labourers, but among the more educated portion of the community, who would welcome the more active and energetic life of the country if they only knew how to get it. We have the great landed proprietors at one end of the scale, and the small farmers and labourers at the other. There seems to be room for another intermediate phase, those who would take with them into the country the civilisation of the towns, who would do work with their hands, but would also be able to live in the world of art and science and literature. There is nothing incongruous in this blending of manual labour with mental culture.

The difficulty in the way of individual action—apart from the question of land—has been the want of associates of the same type, a community of men and women who would have tastes and interests in common, apart from the business of getting their daily bread.

Establish these in their country homes and their children would grow up a strong and independent race, clean and pure of life, trained in the agricultural arts. Schools and centres of training would be within reach of all who wished to avail themselves of them, and when skill had been acquired the young husbandman would know where to look for the wherewithal necessary to start him on his way. The women, too, would be strong and independent, free from "the habits of the slave, the sins of emptiness, gossip, spite and slander." Girls would start on the serious business of life as well equipped as the boys, and would be trained in the gentle art of motherhood, and in housewifery. As skilled workers they would be worthy of their hire, and would contribute to the common wealth by dairy farming, fruit growing, and poultry keeping. There would be co-operation among the workers, and easy means of transit with neighbouring towns would enable them to dispose of the produce of their land to their own advantage and that of grateful town-dwellers. Is not this the way to contribute to the real wealth of nations, and how long must we wait before we see these dreams a reality in our midst?

There was no audience available at the moment, or the fire that burned in the manly bosom of one of us must have burst into flame and sent a beacon light through the grey and silent forest, penetrating the aristocratic halls, and kindling the heart of their owner into a realisation of the sore needs of his fellow-men.

"Hail to Utopia. Happy, golden time,  
That will, but will so slowly come. I, too,  
Hear the glad music of the onward march.  
It comes this way."

We travelled westward through the mantling mist to be welcomed at a cosy hearth.  
Dulce est (tea) sipping in loco.

### NATURE LEGENDS IN JAPAN.

"On the way home, according to the year's time, we gather cherry sprays in full blossom, or ruddy-leaved autumn maple, or collect fern fronds, or pick up fallen nuts; and some of these treasures I humbly present to Amida (Buddha), and some I keep for presents."—*Hō-jō-ki*.

LORD ROSEBERRY'S recent remarks on the delights of gardening, from a literary and spiritual point of view, would have been regarded as a truism in Japan, where everyone, both rich and poor, finds an æsthetic pleasure in his garden, be it ever so small. Indeed, we should not be far wrong if we said that the genius of the Japanese people was to be found in their gardens. At first sight this may seem to be rather an extraordinary statement. We must remember, however, that the Japanese garden is not, as it often is with us, a mere hobby. Their delight lies not in looking through bright-coloured catalogues of enterprising florists, not in affording a place for tennis or croquet. It is much more than that. The Japanese garden

is the place where some much loved view is carried out in miniature, there to ever delight him who sits down and quietly enjoys the scene. Our word gardener implies a slow old fellow who digs and prunes, cuts the grass, ties up the roses or brushes up the brown and wrinkled leaves—a labourer and seldom more. In Japan, however, there are flower-masters, learned men who not only understand the habits of the flowers they grow, but have a store of old-world knowledge on flower-arrangement, what the great writers have written about them, their legends and religious significance. How vast is the significance of flowers is well summed up by Mr. Okakura-Kakuzo: "We wed and christen with flowers. We dare not die without them. We have worshipped with the lily, we have meditated with the lotus, we have charged in battle array with the rose and chrysanthemum. When we are laid low in the dust it is they who linger in sorrow over our graves."

We have our holy thorns and our Gospel oaks and our May days, but I do not think that even Dr. J. G. Fraser, whose monumental work on "The Golden Bough" many of my readers will remember, could find in England anything like the number of quaint legends about flowers and trees as are to be found in Japan. The imposing columns in our stately cathedrals may have evolved from the ancestral grove, but in Japan a willow tree was often synonymous for a ghost!

In "Ancient Tales and Folklore of Japan" Mr. R. Gordon Smith tells a weird story of an old willow tree. Heitaro much loved that willow tree. One day the villagers came to him and explained that they wanted to cut it down for the purpose of building a bridge. Heitaro was deeply mortified, and rather than they should cut it down he offered other trees, which were readily accepted. When Heitaro was sitting under the willow he saw a beautiful maiden. Night after night she came, and eventually Heitaro married her—her who was called Higo (Willow). A few years later news came that a great temple was being built to Kwannon (the Goddess of Mercy), and the people of the village once again desired to cut down the old willow tree. This time Heitaro's entreaties were in vain. That night, when the willow was being cut down, Higo gave a pitiful and terrible cry: "They are killing me! I am the spirit of the willow tree!" When the great tree fell with a crash to the ground Higo, the beautiful and loving Willow Wife, passed away. In vain the people tried to push the tree into the water. Only when Heitaro's little son pressed his small hands against the trunk did the old willow tree glide into the water on its way to its sad place in the building of the great temple.

There is another delightful little story from the same book. O Hanano wanted very much to fall in love with an extremely handsome man. She was advised to go to the shrine of Musubi-no-Karui, the God of Love, where a beautiful and holy cherry tree grew. This she did, and after many visits she saw standing by her side a charming youth who presented her with a branch of cherry-blossom. The happy lady returned to her home only to learn that her father wished her to wed Tokunozuke



On learning her story, however, he was kind enough to say that she must either wed her lover of the cherry tree or Tokunozuke. But, alas! poor O Hanano did not even know her lover's name! Tokunozuke happened to hear of these mysterious visits to the cherry tree. Very jealous, he followed O Hanano, and, when they reached the shrine, he too saw the handsome youth. When O Hanano had gone, Tokunozuke accosted the youth, and after giving vent to his bitter feelings, he was about to seize his rival when the wind blew a great shower of cherry-blossom about him, so that he could not for the moment see. When he could see the youth had vanished. O Hanano had fallen in love with a god. She would marry no mortal, and eventually the sad little maiden cut off her beautiful tresses and served in the shrine ever dear to her with memories of a sweet but impossible love.

The spirit of Yenoki, who had once been a priest, passed into a cryptomeria tree on the east side of a certain mountain. At the foot of this mountain stood a lonely village. Here the villagers used to dance the *Bon Odori*. Now, when one realises that *Bon Odori* means the Festival of the Dead, it is very surprising to find that these villagers behaved in a most unseemly manner; youths and maidens flirted most violently, and, sad to narrate, even young brides too! One August, when the *Bon Odori* was being converted into a sort of hymeneal orgy, a beautiful youth appeared and captured one of the maidens with his wiles. Altogether nine wicked girls disappeared in this mysterious fashion. Now, the elders, perceiving the immodesty of the maidens, came to the conclusion that Yenoki had perhaps disguised himself as the beautiful youth and carried them away for moral instruction. And this is just what was eventually proved to have happened, and the nine maidens returned to their homes, much chastened in spirit, and, we are told, they reformed the village from its evil ways.

The chrysanthemum is, of course, the national Japanese flower. It is supposed to have properties of giving continual life if compounded in the right way. A delightful story is told of Kikuo (Chrysanthemum-Old-Man), who devoted all his spare time to the culture of chrysanthemums. His master died and he gave vent to his sorrow by planting his favourite flower about his lord's grave. Eventually his display of chrysanthemums grew to be the wonder and admiration of the district. When Kikuo was in his eighty-second year, he caught cold and suffered a great deal of pain. One autumn evening he saw standing about the verandah a number of beautiful children. They were more beautiful than any he knew. Presently they told him that they were the spirits of the chrysanthemums which he loved and tended so well. And when Chrysanthemum-Old-Man died his beloved flowers went with him, perhaps to grow in another Garden where he might guard and love them still.

Small wonder in this land of flowers, purple with iris, scarlet and gold with azalea, we should find in the summer-time the Festival of Lanterns, the ghostly coming back of innumerable souls to wander in old and much-loved gardens, to

watch a gnarled pine tree, to walk across a little bridge with unheard and invisible feet. And that is the quiet, mysterious glory of a Japanese garden, that it not only delights the living but that host of memory-loving Dead too.

F. HADLAND DAVIS.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

### "THE COLLAPSE OF LIBERAL CHRISTIANITY."

DISCUSSION.

I.

DOUBTLESS the last issue of *The Hibbert Journal* impelled many readers to turn first of all to the article under the above heading to find therein some adequate explanation of the startling pronouncement. But while they could not fail to read with interest or even with admiration the thoughtful thesis of Dr. Anderson, they must have remained unconvinced by his arguments. For what is it that the writer attempts to do, and which it is essential for him conclusively to do if his title is to justify itself? Liberal theology, he says, "needs a historical Jesus as the founder of Christianity, as it conceives it, and cannot find one. Its theory of the origin of Christianity—its working hypothesis—has broken down, and there is a call for another which will better fit the facts." That is to say, Dr. Anderson's purpose in his article is twofold:—(1) To prove that the historical Jesus of Liberal Christianity is, so far as the New Testament is concerned, unsatisfactory as an hypothesis to account for Christianity; (2) to meet the need for a working hypothesis to fit the facts. But while this task is seriously attempted the impression left upon the present writer's mind is that Dr. Anderson signally fails in both parts of his undertaking. First, as to the failure to find the historic Jesus in the New Testament. It is freely conceded that the latter offers us no biography of Jesus. Every Liberal theologian who has written on the subject says as much. And yet writers like Harnack, Schmidt, and Bousset base their treatment of the historic Jesus upon facts which are strangely ignored in Dr. Anderson's article. According to the synoptic records, Jesus began his public ministry not a little influenced by John the Baptist, while the Gospel which he preached is in historical connection with the message of the coming of the Kingdom. We are confronted with the facts of development not only with regard to the personality, but also with regard to his own conception thereof. He does not at first think of himself as the Messiah, and there is certainly a time when his own disciples did not acknowledge him as such. How is it, then, that evidence like this is ignored? It ought surely to be taken into account before maintaining that "nowhere in the New Testament does the Jesus of liberal theology show Himself. What always

appears is a Christ believed in and worshipped by a community or church." So far from that being the case it is difficult to find adequate support for that statement in the Synoptics, even where we should first expect to find it—that is, in the views of his disciples. There is so little suggestion of it in the mental attitude of the men who misunderstood him during his life and deserted him at the approach of death that it seems truer to say that it was not until after the crucifixion that the conception of a superhuman Christ comes clearly and consistently into view. Prior to that we are told of one who suffered hunger and thirst, who became weary, who shrank from the bitterness of death, who accepted some of the limited conceptions of his day. Are such traits of character compatible with the idea of a Christ "already believed in and worshipped by a community or church"? Do they not demand for their explanation the historical Jesus? Nor is it impossible to account for the paucity of the details concerning such a one in the other New Testament writings. But here, again, Dr. Anderson does scant justice to the facts. There may not be much said with respect to the earthly life of Jesus, but what there is ought not to be overlooked. Much of the argument of the epistle to the Hebrews takes for granted a knowledge of the life (see ii. 17, iv. 15). The first epistle of Peter holds up to example the patience and endurance of Jesus (see iv. 21-23.) But it is more especially with regard to the writings of Paul that the argument is emphasised by Dr. Anderson. If, however, it is by no means improbable that Paul had actually seen the historic Jesus there are obvious reasons why he had little to say concerning his life. In contradistinction to the leaders at Jerusalem, he was not an eye-witness. That was why they were inclined to repudiate his apostleship. Their opposition compelled him to make his appeal to experience—that experience of the exalted Christ by which he became an apostle "not from men, neither through man." Precisely at this point we cannot overlook the possibility of earlier conceptions of the Messiah telling in his presentation of the Gospel. Further, his missionary labours marked him off more and more from the facts of the life and from the standpoint of the first disciples. Singly these reasons may appear inadequate to account for such silence as we find, but collectively they serve to explain why the emphasis of Paul is placed on Christ and him crucified. And yet, even in his writings we are not left entirely in the dark about the historical Jesus: Is not his conception of the Christ so closely connected with the Galilean teacher that they cannot be separated without doing violence to his views? Surely he relies for his argument in Romans upon him "who was born of the seed of David according to the flesh, the man Christ Jesus!" It cannot even be claimed that in the Pauline writings the historical Jesus cannot be found.

When we turn to the second part of Dr. Anderson's undertaking we are still more dissatisfied with his conclusion. A Christ-cult which had not its origin in a historical Jesus seems to us out of harmony with the New Testament evidence. Further-



as a working hypothesis it lacks probability. Rather should we be inclined to refer to the apotheosis of the emperor as an indication of the manner in which the Christ legend grew. He refers to Pliny's letter to Trajan, and to the fact that according to it the Christians sang antiphons to Christ "as to a god." But in that same letter we are informed that the Christians brought before Pliny were requested to make supplication with incense and wine to the statue of the emperor. Have we not in each case the same kind of development? In the one we have the veneration of a human being who is raised to imperial dignity; in the other the homage gladly paid to the historical Jesus by those who thought of him as the exalted Christ. When, therefore, Dr. Anderson says that "it is difficult to understand how it could have come about that hymns were sung to Him, how He could have been worshipped, how there could have been in the Christian communities a table of the Lord, if the origin of the movement had been a human person" we would simply refer him to the emperor-cult for his explanation. But it is not inconceivable that the clubs or cults whose existence suggests this hypothesis may have influenced some features of the Christian ritual. More than one recent writer considers that their practice of having a common table and a sacramental meal under the protection of a deity, may have partly determined the character of the later Eucharist, but here again there is implied a real historical fact as responsible for the beginning of the course of development. Both the Christian movement and the Christian rite start with historical fact, in the one case with the historical Jesus, in the other with the Last Supper, and both are an integral part of the synoptic records.

Belfast.

HERBERT J. ROSSINGTON.

## II.

WHEN a man tells us that a thing is far truer than if it happened, his historical sense is to me obviously defective. When a theologian tells us that God died, and that now He is groping His way back to Himself, it is equally obvious that he has a peculiar notion of God. One thing about Dr. Anderson's style, however, is not peculiar to himself. Like many of the would-be leaders of the nation at the present time he evidently mistakes reiteration for proof. His article recalls to mind Prof. Huxley's declaration that after engaging with certain muddling theological controversialists of his own day, who could not be brought to plain statements of fact, he felt his mind rendered by contact "unclean till the evening." A good bath of strict scientific research would apparently much benefit a number of writers of our own day.

The chief issue presented in this article is whether a historical Jesus can be found within, and giving rise to, the Christian literature. Dr. Anderson thinks not, and says it so often that he at least must be convinced of it; but that does not count for much when we consider his attitude to what he depreciatingly refers to as mere "literal history." It is in entire harmony with his tone of mind to conceive

of an atmosphere of Christological thought and emotion hovering about in different circles of the ancient world, variously tinted by Jewish or Hellenic predisposition, and ultimately condensing into the Gospel story. The absence of the details of this story from the earlier New Testament writings he holds to be confirmatory of this view. But the details are equally absent from those New Testament writings which, if critical study counts for anything, are of a later date than the Synoptic Gospels which present the evangelic tradition in richest variety.

The view which he opposes and credits to Liberal Christianity is that Jesus was a man of such special character and endowments that those who were most closely associated with him venerated his memory with a unique affection; and that, feeling in their own lives a spiritual stimulus that made them in their turn sharers in his faith and love, these associates of his transmitted his influence to others, and so founded the primitive Christian communities. The processes of wondering imagination that have resulted (on this view of the case) in an accumulation of tradition which is open to considerable question, find their parallel in other cases, e.g., the Buddha, the Bab, and various Christian saints. Can Dr. Anderson produce equally cogent evidence of the creation of a personal history from abstract notions within a period so brief as that fixed by the ascertainable data of Christian records?

I forbear to discuss the effects likely to follow, were any large section of pulpit teachers to adopt the hazy notions set forth in the article under discussion. With all my love for a mystic, I find myself in a world where things do happen, and that appears to be the world where most of us live. The danger of paltering with words in a double sense has been recently emphasised in these columns, and is suggested anew by the article in question. I find it odd that the tendency to save all the old theological lumber of Christendom by filling it with matter it was never invented to hold has not yet applied itself to the cases of systems beyond the Christian pale. Why not? Why not say, for instance, that the story of Isis and Osiris is, like that of Eden, truer than if it were "literal history?"

W. G. TARRANT.

Wandsworth.

## III.

Dr. Anderson's article in the *Hibbert Journal*, or rather the title of it, was like a bolt from the blue. Had it appeared under the name of Dr. Forsyth, or some other doughty champion of orthodoxy, I should not have been even mildly surprised, nor have sat down to read it with bated breath. But coming from so distinguished a veteran in the ranks of Liberal Christianity, the announcement of the collapse of this form of doctrine was indeed alarming. In reading the article, however, one's alarm quickly subsided, and a more leisurely study of it since finds me unconvinced that the temple of the liberal faith has fallen or even been shaken.

Dr. Anderson's contention is that Liberal Christianity has collapsed through its failure to find the historical Jesus in the

Gospel records. But I cannot agree that there has been any such failure. Liberal theologians show no sense of it. On the contrary, they feel that they are nearer to Jesus now than when they first believed in the possibility of reaching him by means of a rigorous criticism of the Gospels. That criticism, in its last analysis, has disclosed the Jesus of their expectation, and not, as Dr. Anderson, following Professor Denny, appears to think, "the Christ as the church has all along believed in him." It may with the utmost confidence be said that such works as Bousset's "Jesus" do give a portraiture of the Master that bears the marks of verisimilitude. Allowing for differences of time and circumstance, liberal theologians have been as successful in finding the historical Jesus whom the Gospels half reveal and half conceal as, say, Paul Sabatier has been in discovering the real Francis of Assisi in and through the more or less legendary mediæval lives of the Saint. It may be, as Dr. Anderson maintains, that we have "no absolute certainty" that anything our sources tell us about Jesus is true, or that "any single saying in the Gospels was uttered in that precise form by him." In dealing with records so ancient, and so confused, "absolute certainty" is hardly to be expected, and is seldom attainable. We have usually to be content with a relative certainty, or even with a degree of probability. And this we may enjoy frequently enough in our reading of the Gospel narratives. To refuse them any historical credibility, and then to accept, as Dr. Anderson does, a theory of their origin in a Christos cult which had practically nothing to do with a historical Jesus, and for the existence of which there is no particle of evidence, is surely to strain at a gnat and swallow a camel.

"The words of Jesus," says Dr. Anderson, "were put into his mouth by a community or church that worshipped him." This, of course, is true to some extent, but it is far from being entirely so. Is it not more likely, for example, that the saying, "Why callest thou me good, there is none good but God," is a genuine saying of Jesus than that it was put into his mouth by a community who worshipped him? Or, again, take the saying, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Can we suppose that a community who worshipped him as deity framed for him such a confession of the limitations of his knowledge. Surely not. If these are not genuine sayings of Jesus, they are at least reminiscent of a time when he was not yet quite "the Christ as the church has all along believed in Him." That many of the sayings, even of those contained in the collection called the Sermon on the Mount, betray Christological elements is no matter for surprise, or to be taken as arguing that Jesus was necessarily conceived of as more than man. Liberal theology, as a rule, assumes that, during part of his career, at any rate, he believed himself to be the Christ, and this belief would inevitably help to shape his utterances. Moreover, the community which preserved these sayings, not so much as written documents as in the memory of living men, must unconsciously have tended to emphasise and exaggerate their Christo-



logical elements. What is maintained by liberal theology is that Jesus, while claiming to be the Christ, did not pretend to be more than human, and nothing that Dr. Anderson brings forward affords any disproof of this. "What is called the human features of the Gospel story may be pointed out," he says, "how Jesus walked the cornfields with his disciples, how he blessed little children. Yes," he continues, "but no human being in any cornfields ever talked as Jesus is represented as doing. 'I say unto you that in this place is one greater than the temple . . . the Son of Man is lord even of the Sabbath day.'" But is it so very unlikely that a human being should talk thus, that a prophet should speak as if the authority of his own conscience were greater than that of the temple and its officials? or that a young reformer should in the name of humanity claim the right to say what might or what might not be done on the Sabbath day? It does not seem to me to be at all unlikely. Dr. Anderson goes on to say: "How human, again, it is said, is the blessing of little children; but is the saying, 'Whosoever shall receive one such little child in my name receiveth me, and whosoever receiveth me receiveth not me but Him that sent me,' human? Can we conceive of any man saying it?" I do not think that the phrase "in my name," which Dr. Anderson underlines, is important, but, taking the saying as it stands, I fail to see how it should be impossible to suppose that a man of such extraordinary keenness of sympathy as we imagine Jesus to have been—sympathy so keen that he could feel the sufferings of others, of the hungry, the naked, the sick as though they were his very own—might not have spoken thus of helpless little children.

Dr. Anderson argues from the meagre references in the New Testament epistles to the sayings of Jesus that these sayings were for the most part unknown to the apostolic writers. In the case of Paul this no doubt is possible. Not desiring to know Christ after the flesh, he may have been indifferent also to the letter of Christ's gospel, being persuaded that he had understood and absorbed its spirit. But that Paul, Peter, John and James do not quote more frequently than they do the sayings of Jesus is to be explained chiefly by the fact that they and their fellow Christians were not so much engaged in recalling the brief career that had ended on the Cross as in looking for the immediate return of their Master in the clouds of heaven. It was only as the expectation of his coming began to take a subordinate place in the consciousness of the community, that a livelier interest was manifested in what he had said and done. The Synoptic Gospels were the response to this awakened interest in his life and teaching. They embody doubtless a good deal that is legendary and mythical, but also, we are fain to believe, the substance of many genuine recollections.

Dr. Anderson's article should help to make still clearer the issue discussed in the volume, "Jesus or Christ?" and if so, we shall have reason to be grateful to him for having written it. On the choice between the Jesus of Liberal theology and the Christ of orthodox belief depends whether Christianity shall henceforth be of the type represented in the Gospels, the

religion of simple trust in God and of devotion to the good of men, the religion of one "who wrought with human hands the creed of creeds in loveliness of perfect deeds," or whether its essential content shall be thought of as "a drama of redemption," the awful mystery of a "dying and rising God," as has heretofore been so much the case.

J. M. CONNELL.

*Bury St. Edmunds.*

\* \* Further important contributions to this discussion will appear next week.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### A "MERE" MAN.

SIR,—In connection with the criticism in the *Expository Times* on which you comment in your last editorial, it may perhaps be worth pointing out, in a few lines, what appears to me to be the root of the difficulty in the critic's mind. The common "orthodoxy" has a deep-seated unbelief towards the doctrine of man which, to the poor Unitarian, seems positively to glow from the pages of the New Testament. In the passage which is quoted from my article in the *Hibbert Journal* Supplement reference is made to "a thought of Divine Sonship, which has changed their whole conception of human nature." The Unitarian can recognise "the glory of God in the face of Jesus Christ"; but he thinks that *ipso facto* this revelation of Divine glory lies within the possibilities of human nature, and is indeed the hidden ideal which is working as a leaven in human society, and indicates the goal which mankind is finally to reach—"the manifestation of the sons of God." Hence it is that we dislike the phrase "a mere man," for this expresses a contemptuous, and, as we believe, a thoroughly unchristian view of human nature. No one in whom the Spirit of God dwells is a mere man in the sense intended; much less He through whom that Spirit has been so largely poured upon mankind.

*Oxford.*

JAMES DRUMMOND.

### THE MEANING OF SIN.

SIR,—I am sorry that at the present time it is not possible for me to give Professor Upton's letter in to-day's *INQUIRER* the full reply which it deserves. I hope to be able to return to the subject at a later date. I take this opportunity, however, of at once assuring Mr. Upton that he is mistaken in thinking that what I said in your issue of January 15 was based on "the philosophical system of some academic theorists," or on an attempt to vest divine authority in "society." It was based on my own experience. I was speaking about the citizens of modern Britain as I find them. I still think that the real thing which is at stake is that individual sensitiveness to social obligation which is the crying need of the present-day. The thing which really matters is a searching examination of our conduct in relation to human

society around us. I still think as strongly as ever that an exposition of religion as a matter wholly between the self and God fails to provide for the essential thing. For the mass of mankind, the only way to the Love of God is through the Love of Man; and the Love of Man demands concrete expression in the forms of social life.

If space had permitted, I would have quoted Mr. H. G. Wells' striking utterances regarding what he calls "state-blindness" in his book on "The Future in America."—Yours, &c.

S. H. MELLONE.

*Edinburgh, January 22.*

SIR,—The discussion in your columns on the meaning of sin is valuable and timely. As it seems to me, Dr. Mellone expresses a rational and common-sense view of the whole subject. I am convinced, as he is, that the tradition, still powerful, that sin is a matter wholly between the soul and God has been a real source of moral mischief. It tends to obscure in the popular mind the fundamental fact that sin is wholly and solely a personal matter. It is self-defilement, self-degradation, and in the ultimate issue must be self-cleansing. Indirectly it is an evil and an injury to society, but directly and immediately it concerns only the sinner's own soul. It has no admixture of any foreign element. True indeed it is that all souls are operated upon more or less by extraneous influences, but each one remains essentially a microcosm. In the varying effect of these influences, combined with the working of conscience, lies the difference between the sinner and the saint.

Upon few subjects has so much unreal talk been expended as upon the doctrine of sin. If you examine what is called "the religious sense" of sin, you get high-sounding phraseology which seems very pious, but which embodies only abstract ideas that have no relation to the actualities of our every-day life; fine talk which blurs the plain fact that the evil of sin begins and ends with the sinning-soul itself. Theologians talk of an abstract entity which they call Eternal Justice, or the eternal moral law, in a strain which really makes it superior to Deity, just as the heathens regarded Fate or destiny as superior to their gods; something distinct from and, as it were, governing the Divine nature. The word justice simply means the adjustment of relations between two human beings, one of whom has injured the other, and you make no more of it by putting the word eternal before it with a capital letter. To talk of doing injury to God is to talk of an impossibility. Therefore no such relations can exist between God and man as those which call for adjustment in human courts of law. We do not exalt the righteousness of God, we only magnify our own importance, when we make our sins a greater evil than they really are. Grievous ill they work upon ourselves, but they cannot touch the infinite holiness of Him whose name is a synonym for Perfect Goodness.—Yours, &c.,

SAMUEL CHARLESWORTH.

[We have been obliged to omit a part of Mr. Charlesworth's letter and to hold over one from the Rev. W. Wilson.—Ed of *INQ.*]



## THE DOMESTIC MISSION CONFERENCE.

SIR.—May we through your columns appeal on behalf of an object which has already more than once been brought to the notice of your readers. The Domestic Mission Conference is to be held in London (Blackfriars Mission and Stamford-street Chapel) on April 26 to 28 next. All the Domestic Missions and kindred institutions in the United Kingdom have been invited, and several have consented, to send official representatives and also the Domestic Missionaries and their wives to the Conference. We may also add that an extensive programme of meetings has already been prepared, in which Principal Carpenter, Canon Barnett, Mrs. Sidney Webb, Dr. C. S. Loch, Professor Urwick, Mrs. Willey, Rev. P. H. Wicksteed, Mr. P. M. Martineau, Mr. Byng Kenrick, and most of the Domestic Missionaries have consented to take part.

It is estimated that a sum of about £60 will be required to defray the expenses of the Conference, and we therefore appeal to the generosity of your readers and of the members of our churches to contribute sufficient to cover that amount. At a time when so much attention is being concentrated on the problem of poverty, it will surely not be necessary to press the claims of any conference intended to increase the efficiency of our workers amongst the poor, and to inspire them to further and better effort. Donations should be sent to Mr. Charles Martineau at the under-mentioned address.

The Secretaries will gladly send to anyone who is interested full details of the programme, or other information with regard to the Conference.—We are, Sir, yours faithfully,

PHILIP ROSCOE, Chairman of Committee.  
CHARLES MARTINEAU, Littleworth, Esher,  
Treasurer.

JOHN C. BALLANTYNE, 25, Wansey-  
street, Walworth, S.E.,

R. P. FARLEY, 11, Algernon-road,  
Kilburn, London, N.W.,

Secretaries.

## BOOKS AND REVIEWS.

### THE FAMILY AND THE NATION.\*

"ALARMING decline of the birth-rate" has often figured of late years as a headline in our daily papers, and has given editors the text for a sermon on the inevitable race-suicide of the British nation unless something was done to speedily change the present tendency to marry late and restrict one's family. Yet no appeal to the patriotic instinct of the citizens seems to affect, or indeed is likely to arrest the decrease in our birth-rate; for this retardation of the rate of increase of nations seems bound up with their advance in civilisation, and is probably more dependent upon economic conditions than on any lack of patriotism. Indeed, in a thickly populated country, from which thousands of able-bodied citizens emigrate every year, and in which thousands of the less able remain without employment, patriotism

might suggest to some that the limitation of the family would be desirable.

As it is, our birth-rate of 26.5 taken in conjunction with the low death-rate of 14.7 per thousand, still allows of an increase of population. But the really serious feature connected with the fall in the birth-rate, which is not sufficiently appreciated as yet, becomes apparent by a consideration of the incidence of this reduction in the number of births. It is to bring this home to the British public that Mr. and Mrs. Whetham have written what they call a study in natural inheritance and social responsibility.

The authors point out that "until recent years, success in life's race among men has in general meant an increased number of offspring and a better chance for their survival. But now the growing restriction of the birth-rate in the successful classes and in all ranks of society has separated the two essential concomitants of progress and even of stability." About 1875 a marked decline began to take place in the average size of the families of the successful classes, and the generation now in early manhood consists of about half the number of individuals that should have been found. This does not apply to the professional classes only, but as is shown by the Friendly Societies' returns, among the working classes it is precisely the respectable workman who, for the last twenty or thirty years, has restricted his family more severely.

Meanwhile, no prudential considerations have operated in the regulation of the size of the family of the very poor. It might be thought by some, that given better conditions of life, the children of the poor might fitly replace the gaps left in the industrial ranks by the relative infertility of the artisan class. But though this might be true for a small proportion of the poorer classes, a large number, without doubt, are to be found among the poor and the unemployed by reason of their physical, mental, or moral unfitness for a successful struggle in our competitive industrial system. The Poor Law Commissioners have pointed out that in one workhouse 77.2 of the births were illegitimate, and nearly all the mothers in the latter case were mentally weak, in most cases approaching the state of imbeciles. What is to become of a nation largely recruited from such a stock? This is the question ever present to the mind of the authors, who set themselves to prove, by a clear and careful exposition of the laws of heredity and variation, the importance of hereditary tendencies in moulding the successive generations of mankind. By way of illustration they discuss fully some special instances of inheritance of ability and mental defects respectively which introduce us to two most interesting chapters on the Rise and Decline of Families. From the family we pass on naturally to the nation, and a couple of chapters deal with the birth-rate in this and other countries as well as with the selective power of birth-rate due to the discrepancy in the rate among different classes of society, some of which produce only three-quarters of the births necessary to maintain their numbers unaltered. One of the most interesting chapters deals with the causes of the decline of our birth-rate. Apparently we cannot assume any appreciable diminution

of the natural fertility of the nation, "since the clergy, the Roman Catholics of all classes, and the Jews, as well as the miners, casual labourers, and the feeble-minded are unaffected by the decline in the size of the family prevalent among the majority of the well-to-do laity and the thrifty skilled artisans."

To a certain extent our present mode of life, with its hurry and excitement, may have caused some reduction of the birth-rate, but probably economic pressure has been a more potent factor, even more potent than the authors themselves allow, though they admit that in towns where textile industries are carried on, or where many women are employed in manual labour, the birth-rate is abnormally low. But the presence of a large amount of female labour is surely a manifestation of certain economic conditions, and similarly the professional classes desirous of giving their children a sound education and finding for their sons suitable positions, are undoubtedly influenced largely by economic reasons in the limitation of their families.

To what extent legislative changes or an alteration of the incidence of taxation can cut across the present economic conditions or can minimise or alleviate economic pressure, is the theme of the concluding chapters. The authors are not very hopeful for improvement in this direction, for even in the British Colonies, where there is much less uncertainty of obtaining employment, and where the prospects for the rising generation are therefore better, the birth-rate is as small or smaller than in the mother country. On the question of taxation the authors view with approval the proposal made by the Chancellor of the Exchequer in the much disputed Budget of a remission of income tax on small incomes in favour of parents. But they would be prepared to go further and assert that "exemption from income tax of all moneys spent in any rank of life on the maintenance and education of children would, in the end, greatly benefit the one real source of national credit, the composition and character of the life of the people." They also suggest an alteration in the incidence of the death duties, so that a fortune divided amongst several children should be taxed less than one that goes to an only son or daughter.

Certain recommendations of the Royal Commission on the Administration of the Poor Law, contained in both the Minority and the Majority Reports, such as the permanent control of the feeble-minded, and the establishment of detention colonies of the wastrels and unemployables, are also upheld as valuable preventive measures against national decadence.

The authors express their opinion that the long immunity of England from wars in which her national existence has been at stake has tended to reduce the healthy sense of the duty of personal service to the community and to obliterate the feeling of social responsibility. No attempt is made to support this very questionable statement by any sort of evidence, nor does there seem any warrant for the dictum that "countries in which universal military training has been enforced seem to have suffered less from this weakening of moral fibre." Surely the striking example of France flatly contradicts such a theory, and we believe that at no time was the feeling of

\*The Family and the Nation. A Study in Natural Inheritance and Social Responsibility. By William Cecil Dampier Whetham, M.A., F.R.S., and Catherine Durning Whetham. London: Longmans, Green & Co. 7s. 6d. net.



social responsibility in Britain greater than it is at present. Is it not rather that this particular aspect of the danger of decadence of the national stamina has not been generally appreciated either individually or by the community? When once the State recognises the need for encouraging the growth of a vigorous and healthy stock, the inevitable reaction will set in, and parents with large families will not be considered improvident. But, as any action by the State will only be the outcome of a strong public opinion, the authors urge upon all intelligent people a close study of national life as embodied in the science of eugenics, to which science they have, by their thoughtful study, made a valuable and stimulating contribution. Believing, as we do, that there has been of late years an awakening of the social conscience of the British people, we feel sure that the "Family and the Nation" should and will be widely studied by that large army of lay and clerical workers who have the welfare of the nation at heart. F. E. WEISS.

BEAUMONT AND FLETCHER. Edited by A. R. Waller, M.A. Vol. VII. Cambridge, at the University Press. 4s. 6d. net.

ONE of the literary delights of our boyhood was the Beaumont and Fletcher legend. These two lived in one house, even shared their garments, and wrote about forty plays in collaboration, Fletcher abounding in fancy, and Beaumont shaping all with his solid judgment. But, alas! how charming is legend, how sad the cold scholarly truth. Of the five plays in this volume it is quite probable that Beaumont wrote nothing, though "The Knight of Malta" is full of echoes of his noble cadences.

"All is not handsome in thy heart, Mountferrat," sounds like Beaumont to me, and yet this play was not acted till Beaumont had been dead two years.

The "Knight of Malta" is the best of the five. It is a real Elizabethan to wax enthusiastic about. Full of movement and colour, of fine perspective, big in valour, chivalry, hate, and lust. The valiant merry Dane is a splendid specimen of the dare-devil sailor of the time, of the humour of the wars, the adventurer of easy morals, and yet like so many of these characters in the plays, of indomitable nobleness underneath; the Moorish woman makes picturesque poetry of her criminal passions, and "Mountferrat's" opening speech has a fine ring in it.

"The Maid in the Mill," taken partly from a Spanish and partly from an Italian tale, is clumsily contrived. The English never have been good at these comedies of intrigue. The fun of this comedy reads like Rowley, and is pretty coarse, but Bustopha is droll with that peculiar grave English drollery, always popular on our stage.

"Women pleased" is a slight thing, and not up to Fletcher's form, though probably his work alone.

"The Night-Walker" has been popular when revived on the stage; it was probably worked up by Shirley; it wants acting to bring out the rollicking farce of Lurcher and Wildbrain. Lurcher's apology for theft might have served Elia with a text for a companion essay to his "Beggars," for

which, by the way, Fletcher did supply more than a text. The modern cult of the tramp has produced nothing to compare with these wayside flowers of the Elizabethans, nor are our moderns their equals in gay logic and vocables. The other play, "Love's Cure: or, The Martial Maid," is a piece of extravagance, much of it in prose. The conception is amusing and would be telling on the stage. The hungry rogue and the witty knave are most entertaining, but there are no frills on their conversation. If in "The Knight of Malta" we are back in the glow and stir of poetic drama, in several of the scenes in this volume, we feel we are passing on to the comedy of manners—with the difference that the manners are for the people, not for an aristocratic section of it.

THE CAMEL AND THE NEEDLE'S EYE. By Arthur Ponsonby, M.P. A. C. Fifield. 3s. 6d. net.

AT the present time the rich man is being held up to public scorn not only as the enemy of all true progress, but as the deliberate oppressor of the people, and it is plain that he does not like it. More than that, it is open to question whether he really deserves quite all the hard things that are said about him; for it should not be forgotten—except, apparently, at election-times!—that the actions of human beings of every class are conditioned by the characteristics they have inherited, and by the circumstances in which they have been reared and brought up, and that the wealthy are often as innocently the victims of environment as the slum child and the habitual criminal. This does not mean that their selfishness is to be condoned, or that their methods of acquiring money are not to be scrutinised; but it does mean that we must not merely content ourselves with idle fulminations against the possessors of untold gold, if, that is to say, we are to convince the people least likely to be impressed by angry diatribes that luxury and waste at one end of the social scale inevitably result in degeneration and destitution at the other. For this reason we regard Mr. Ponsonby's book as a timely and appropriate contribution to the political controversies of the moment, which are raging, for the most part, round the question of a wealthy man's right to the piled-up riches which he has probably done nothing to earn. His main contention is clear enough, for he urges that "no individual is capable of possessing, spending, or administering more than a certain definite amount of money, which can be roughly described as a full competence, without producing positively harmful effects on himself as well as on those affected by his actions." But this contention is supported and explained by reasonable and lucid arguments based on economic facts, and although the rich are not spared, as far as criticism is concerned, the author of this interesting study of modern social conditions never loses the determination to speak the language of common sense in a desire to be sensational. He does not even try to persuade his readers, as some moralists endeavour to do, that it is "wrong" either to wish for money, in moderation, or to live in circumstances of comfort and refinement. He points out,

indeed, that it is not always easy to draw the line between the habits and pleasures which conduce to the happiness of people of education and sensibility, and the foolish luxuries and so-called amusements which culminate in utter weariness when enjoyed to satiety. But it is evident that to normal individuals self-indulgence beyond a certain point is repugnant, and that it is also pernicious in its effects on the community. The attack of the reformer must, however, be directed "not against isolated follies, nor against single instances of wicked extravagance, thoughtlessness, and cruelty, but against the stereotyped system which is responsible for it all." And in order to carry out his mission effectively "there must be sincere and deep-seated conviction. Without this any political or social revolution will fail." But it must not be supposed either that the work will be done when the conditions of the poor alone have been thoroughly inquired into, and the pity of all good-intentioned people aroused by innumerable stories of want and misery attributable to the disadvantages which the toilers have to cope with in the present state of society. This is only half the problem, and "no investigation can be complete unless an equally careful and exhaustive inquiry is made into the way the rich live. It cannot be regarded as an inquisitive prying into personal and private habits, for when the expenditure is on such a scale as to have extensive economic consequences it ceases to be of a private nature, and ought to be investigated on public grounds." Mr. Ponsonby has himself made such inquiries wherever it has been possible to do so, but there are, of course, obvious difficulties in the way of obtaining details of an intimate nature from individuals who are not, like the poor, completely at the mercy of the questioner. He gives, however, some authentic information based on actual facts within his own experience, and these are sufficiently illuminating, especially when, for the sake of contrast, the expenditure of a householder "of no occupation," with four houses (the London one containing sixty-two rooms, while the indoor servants number thirty-six) is compared with that of another unemployed individual, sick and incapable, living with his wife and two children in two rooms on parish relief. Such comparisons might be multiplied indefinitely, but the author of "The Camel and the Needle's Eye," who has political knowledge to reinforce his private convictions, does not admit that there is any room for despair "when we see around us a growing indignation and impatience with social injustice." In his temperate and straightforward fashion he adds: "Never before has humanitarian impulse been so well fortified by scientific theory in its attempt to cope with the evils of poverty and destitution. All we want is an equally scientific discernment of the evils of riches and waste."

George Edward Jelf: *A Memoir by his Wife*. (London: Skeffington & Son, pp. ix-177, 3s. 6d. net) is an attractive character study of a man who gave himself with rare simplicity and modesty to the service of the Church. For 27 years he was one of the Canons of Rochester Cathedral, combining with this office the arduous,



duties of a parish priest, and for the last year of his life he held the dignified post of Master of the Charterhouse. The pages of this book bear ample testimony to his singular faithfulness to a high ideal of pastoral duty, and the spiritual charm which impressed all with whom he was brought into contact. The Bishop of London, in the affectionate words of his preface says: "A more transparently pure character could not be imagined, and with it went a childlike merriment in the enjoyment of a good joke or in joining in games with his children, which was infinitely attractive and winning." Though he was a diligent reader, Dr. Jelf's teaching bore hardly any traces of the modern intellectual awakening over the whole field of doctrine and speculation. He was always a sound Churchman, with strong sacramental leanings; and he used Scripture in his own devotional writings in an old-fashioned way, which has become impossible to many thoughtful people at the present time. But these things were simply the vehicle for conveying to other souls the interior quality of love and pure desire and complete self-dedication, in which all Christians are at one. It is one of the graces of men of fine spiritual character that they make us forget our differences in the gift of themselves.

To those who have been following the discussions and speculations to which Dr. Morton Prince's publication of the records of his extraordinary case of multiple personality has given rise, the most interesting paper in *Mind* for this quarter will be that with which it opens, viz., "Observations on the Case of Sally Beauchamp," by Dr. Leslie Mackenzie.

Mr. H. S. Shelton contributes an interesting paper on "Evolutionary Empiricism," in which he advocates the theory that axiomatic "truths are *a priori* and inherited in the individual, but are the product of the experience of the race." We cannot help, however, feeling that such a theory is fundamentally empirical, and as such is exposed to all the missiles in the armoury of the Intuitionists. Incidentally we must protest against Mr. Shelton's statement that the experimental psychologists have *proved* that all human experience is made up of feeling and sensation. That they are working in the light of such a hypothesis expressed or understood is possible, but that this hypothesis is valid beyond the walls of their laboratories is a dictum which the more philosophical among them would be the first to deny.

Among reviews we may note Dr. S. H. Mellone's sympathetic notice of Professor Boyce Gibson's *Problem of Logic*, and Professor Muirhead's appreciative criticism of *Idealism as a Practical Creed*, Professor Henry Jones's latest contribution to philosophical thought.

We are glad to call attention to a *Children's Sermon* written in early life by the late Mrs. Frederick Nettlefold for the Sunday-school in connection with the Carter-lane Mission, where she was a devoted worker. It has been published by request, and many friends will be glad to know about it and to possess it. Copies

may be had free on application to the Hon. Secretary, Sunday School Association, Essex Hall, Essex-street, Strand, W.C.

## LITERARY NOTES.

MANY readers, who have found refreshment and delight in the poems and essays of Mr. Austin Dobson, would like to endorse the letter of congratulation accompanying a presentation of silver which was made to him last week by a number of friends, on the occasion of his seventieth birthday, in which he is described as "the brilliant lyrical poet and the fastidious writer of prose."

WE are sorry to hear that Mr. Ford Madox Hueffer has resigned his position as editor of the *English Review*. Under his direction this magazine has had a literary distinction and freshness of outlook which gave it a place of its own among the monthly periodicals, and we hope the essential features which have characterised the *Review* will be preserved under the editorship of Mr. Austen Harrison, who is to succeed Mr. Ford Madox Hueffer.

MR. GRAHAM WALLAS will start immediately for the United States, where he will lecture during the next four months at Harvard University. The subjects upon which he will speak are similar to those dealt with in his latest book, "Human Nature in Politics," published last year.

MR. RANN KENNEDY's play, "The Servant in the House," the fine drama of brotherhood which was so widely commented on when it was produced in London last year, is now published by Messrs. Harper in book form.

THE jubilee (January) number of the *Cornhill Magazine* has proved so attractive to its readers by reason of the delightful essays and striking reminiscences which it contains that a second edition has been issued.

THE third and last part of a lecture given by Madame Leblanc-Maeterlinck on "The Later Heroines of Maurice Maeterlinck," is published in the *Fortnightly Review*. The writer contrasts the "little princesses" of an earlier period, "decorative, poetic, and delicious images," over whom the fatal powers reign mercilessly, "crushing their characters," with the women of a finer and stronger type—though not always capable of emerging successfully from the clash of the old and the new—presented in the persons of Aglavaine and Ariane. She does not try to rob the former of the gentleness and beauty which endear them to the imagination of those whose eyes are ever on the past, but she points out that the "daughters of the future" will build their love on a more durable foundation, and face life with a nobler courage, though at first they may sorely wound themselves as they tread the strange new paths of freedom. Those whose faces are already turned in this direction must be content, however, to work for no reward.

"They stand out in the crowd like the taller flowers that are exposed above a field, maltreated by every wind, overpowered by the light for which they call."

\* \* \*

JAPAN's poet laureate, Baron Takasaki, takes his work very seriously, according to Yone Naguchi in an article quoted by the American *Literary Digest*. He does not write complimentary verses suitable for State occasions unless he feels moved to do so, but he acts rather as a stern schoolmaster in poetry, whose approval the Emperor tries to win by striving to write perfect *utas*. The Baron is a very severe critic, and never flatters the Mikado, whose poems he examines on an average once a month. Before doing so, Mr. Naguchi says, he "will go under the rite of purification and bathing in water, and change his *kimono* to a dress of ceremony, and then begin to read them with such a feeling as if he were facing a god's altar. He used to scratch quite freely and add his correction till some years ago, as the Emperor's work left much to be desired; but it has advanced almost marvellously lately, so that he has only to read and admire. I am told by the Baron that he has five marks of merit to put on the Emperor's *utas*; the very best being two circles, the second best one circle and two dots, the third one circle and one dot, the fourth just one circle, and the poorest only one dot. And how hard the Mikado strives to get the first mark!"

## PUBLICATIONS RECEIVED.

From MESSRS. CONSTABLE & Co.:—The Journals of Ralph Waldo Emerson, with Annotations. Edited by Edward Waldo Emerson and Waldo Emerson Forbes. 2 vols. 6s. each.

MESSRS. LONGMANS, GREEN & Co.:—Social Relationships in the Light of Christianity: W. Edward Chadwick, D.D., B.Sc. 5s. net.

MESSRS. SWAN SONNENSCHN:—Conduct Stories. A volume of Stories for the Moral Instruction of Children: F. J. Gould. 2s. 6d. net.

MESSRS. F. WARNE & Co.:—The Art of Sympathy: T. Sharper Knowlson. 2s. 6d. The Century Students' Manual. T. Sharper Knowlson. 2s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Die Religion in Geschichte und Gegenwart. Herausgegeben von Friedrich Michael Schiele-Lieferung 1-14. Tübingen, Verlag von J. C. B. Mohr.

The Old Egyptian Faith: Edouard Naville, D.C.L., LL.D. Translated by Colin Campbell, M.A., D.D. 5s.

Cornhill.

## FOR THE CHILDREN.

### THE STORY OF SOHRAB.

ONCE upon a time in an Eastern country there was a brave man called Rustum, who thought he had no son, and was very unhappy about it. He knew that long ago a child had been born in his house, but he had been told it was a girl, and he was so disappointed that he had never cared to see it, because he had set his heart on a son.

Meanwhile this son had grown up far away from his mother and father, among the enemies of Persia, Persia being the name of his father's country; but before his mother died, she had stamped a mark



upon his arm with his father's seal, so that if anyone doubted he was Rustum's son it could be shown them, because no one had ever had a seal like that except Rustum. The boy, now grown into a man, was named Sohrab.

He was as full of noble courage as his father; and if the father longed to have a son, the son longed quite as deeply to find his father. But in those days it was easy to lose one another. There were in that part of the world very few roads, and, of course, the power of steam had not been discovered, so that there were no railways. Few people could read or write, and no one dreamed of newspapers till hundreds of years later.

Sohrab was in the camp of the Tartars, who were fighting against Persia, and all the Tartar lords and generals were very proud of him. He was young and strong and fearless, and very good to look upon.

One night he lay awake wondering and wondering how he should find out where his father was hidden. In all his life he had never seen him, yet he often thought of him and loved him.

Well, that morning he got up very early and went to the tent of the leader of the Tartar host, who was very fond of him, and knew that though he, an old man, was at the head of affairs, it was Sohrab who really led the armies and won all the battles and was obeyed by all the Tartar soldiers. So when Sohrab woke him in the early morning he was not angry, but listened to what he had to say. And Sohrab said he thought the best way of finding his father would be to tell the Persians to send forth their greatest soldier to fight with him; then he would conquer their champion in single combat, and it would make him so famous that his father would hear of him and come to him.

The leader of the Tartars did not like this, for he feared harm to Sohrab. But in the end he let him have his way, and all the Tartar army was very much excited at thinking how their brave young Sohrab would be sure to astonish the Persians by his daring and his skill.

Now—all unknown to the Tartars—Rustum had come the evening before into the Persian army; and when the Persians heard Sohrab's message, they thought of Rustum as their only hope, for they were very much frightened, believing they had no one else who could stand up against such a great warrior as Sohrab.

Rustum's tents were of scarlet cloth, and when the Persian messenger came to him he was sitting in his own tent, that stood higher than the rest, making a great meal of roasted sheep and cakes and big green melons, and playing with a bird that sat upon his wrist.

It was hard at first to persuade him to stand forth against one so young as Sohrab, but at last he gave way and promised to meet him in single battle next day, as the Persians wished, only he made them promise not to say who he was. When he went down into the battlefield and saw the slender, beautiful boy come out to fight with him, he felt very sorry for him, and begged him not to rush on death with an old warrior like himself.

And then somehow Sohrab felt "This is my father"; and he ran and fell at his knees and cried, "Art thou not Rustum?"

But the old hero thought to himself, "This boy wants to boast of having fought with me," and so he replied very cruelly, and tried to make him think he was not Rustum at all; and Sohrab sprang to his feet, ready for the spear that was hurled at him, and leaped aside, letting it fall into the sand. Then Sohrab himself threw, and hit Rustum's shield, and Rustum, picking up his great club, hit out with that, and, losing his balance, fell forward in the sand. Sohrab might easily have killed him while he was down, but he would not, because somehow he could not get over feeling that it *was* the mighty Rustum, his own father. When Rustum heard him say that, he was furious, and they closed in battle once more, in fierce and dreadful fight. And again Rustum was getting the worst of it, when all at once he shouted out his own name, and Sohrab instantly dropped his weapons, so that Rustum's spear went into his side, and he fell to the earth and lay dying. But Rustum taunted him, and said he was afraid of the very name of the man he had meant to boast about. Then Sohrab poured forth what was in his heart, and said not fear, but love had unarmed him, for he was Rustum's son. And still he was not believed, and the other replied, "The mighty Rustum never *had* a son." The pain was now very great, but Sohrab would not draw out the spear and let himself die until he had convinced his boastful enemy of the truth; so by a great effort he found strength to show him the mark of the seal upon his arm.

And then at last Rustum *believed*. And in the midst of his grief at having slain his son there came to him and to the brave Sohrab a great and wonderful joy that was greater than all the pain; for each felt a deep love for the other, and tried to comfort the other, and in that joy even death seemed a very little thing.

They were together at last, and the meeting was even more to them than they could have dreamed, and the happiness was far, far greater than the sorrow; for all Rustum's hard, cruel ways had gone, and he was as tender to Sohrab as any mother could have been.

A. M.

#### MEMORIAL NOTICE.

MISS EDITH ANNIE GIBBS.

MANY of our readers will see with regret the announcement of the death of Miss Edith Annie Gibbs, second daughter of the late Captain D. A. Gibbs, of Springfield, Upper Clapton. For many years Miss Gibbs was a member of the New Gravel Pit Church at Hackney, and worked assiduously in the Sunday-schools and amongst the poor.

On the decease of her parents she resided at The Hall, Bushey, Herts., with one of her brothers and her sister, and had been engaged in writing a novel entitled "A Daughter in Judgment," which has just been published by J. Long & Co.

The book has been well received by the press and public, but by the irony of fate, the author has been debarred from enjoying the fruit of her labour.

There is, however, some consolation in the thought that her work may live and help to preserve her memory in the hearts

of many friends who loved her for her sweet, unselfish disposition, and genuine kindness of heart.

## MEETINGS AND SOCIETIES

### THE BRAHMO SOMAJ.

#### ANNIVERSARY MEETINGS IN LONDON.

THERE was a good attendance at the English service held in connection with the eightieth anniversary of the Brahmo Somaj on Saturday, January 22, at Essex Hall, and the numbers were increased later in the afternoon when the Rev. J. Estlin Carpenter gave an address on "The Brahmo Somaj and Western Theism." The service was conducted by Mr. R. N. Sen, M.A., a nephew of Keshub Chunder Sen., whose beautiful prayer to the "God of Harmony" was read at its close. Mr. Sen, in addressing the "believers in the New Faith" who had gathered together, referred to Rammohun Roy, the prophet of Modern India, who laid the foundations of the invisible Universal Church in that country which was based upon a firm belief in one living God, and in one progressive Humanity. He spoke also of the evolution of the religious faith interpreted by the life and teachings of Keshub Chunder Sen. Sometimes the members of the Brahmo Somaj might seem as far as ever from realising their ideals, owing to the selfish aims of the civilised world, but they must still trust in the all-wise providence of God. "Our creed," he continued, "is the science of God. Our gospel is the love of God which saveth all. Our heaven is life in God which is accessible to all. Our church is the invisible kingdom of God in which is all truth, all love, all holiness."

Tea was served between four and five o'clock, after which Dr. Carpenter gave his impressive address, which was listened to with deep interest by the Indians present. Mr. Harrison, in his introductory speech, said that many of them nourished hopes that some time or other Dr. Carpenter might be induced to pay a visit to India in the interests of liberal religion, and he trusted that one day this dream would be realised.

Dr. Carpenter expressed the pleasure he felt in meeting so many fellow-subjects from the East who were united with us in thought and aspiration, and said he had come from Oxford bearing a message of sympathy from his colleagues at Manchester College. He addressed himself especially to the members of the Brahmo Somaj themselves, and wished to offer them some hints as to what seemed to him to be the characteristic difference between the great theistic conceptions of India and of the West. Many memories would be surging through the minds of his hearers, and amidst the hopes which they were forming for their own future, it was necessary to ask what impressions, other than those gathered in the course of their professional studies, they would carry back with them when they returned to their own country. What, he wondered, would be their general outlook in regard to the great problems of thought and life, and what did they think of our religion? He then referred to the various forms of religious faith which had



taken root in India, from the dim and distant ages of the past to the time of Rammohun Roy and Keshub Chunder Sen, and outlined the lofty conceptions of philosophical pantheism drawn by the early seers from the marvellous phantasmagoria for ever going on around them, and symbolised by the name of Brahma. He also illustrated by quotations from the Vedic poets, and from a book of "Daily Practices" of the Hindu, the belief in divine immanence which made the child of faith one with his "glorious Guru," and which yet had given birth to many forms of gross idolatry. An interesting passage in the address discussed the doctrine of the deed and its fruit—the doctrine of Karma, by which man is taught that he is continually making his own world, and that everything he has thought or done has had its part in shaping his destiny, so that each person is getting what he deserves. This doctrine is not without its fatalistic and depressing effects upon the human mind, and philosophers all through the ages have sought some way of relief and release from it. Dr. Carpenter went on to compare the individualistic conceptions of the caste-bound Brahmin with the ideal of common brotherhood inherent in Buddhism, which promised deliverance from ignorance and sin, and then proceeded to indicate the lines of divergence between Western and Eastern theism. He showed that what was peculiarly characteristic of the former was the element of nationality, which had its source in the Israelitish conception of the guidance and purpose of God and of a great future promised to His people. There was no trace among the ancient hymns which the Aryans had brought with them to India that they felt themselves to be under any special guidance of this sort on the part of their deities. In our own history, however, all that we call progress has been bound up with this idea, and science has given us grander conceptions of the unity of the whole. The great principles of democracy, too, are essentially religious, and we are coming to see that government expresses the fundamental fact that no one of us can be complete in ourselves, that what is not social is not religious. We have had new interpretations of the immanence of God in the poems of Tennyson, Browning, and Wordsworth, in the writings of Goethe and Carlyle; and, like the Israelites of old, we feel the assurance of something higher than ourselves, which gives us a sense of spiritual unity and reality, especially as it is revealed in the character of Jesus. Our whole conception of the world is therefore an advance from that of India. He urged his hearers to give themselves to the task of promoting human welfare, that they might have their part in the making of the world along the line of social evolution based on the teaching of Christ, mentioning many well-known reformers, the noble work of the Salvation Army, and the self-sacrifice of thousands of men and women who are everywhere devoting themselves to philanthropy. These things he wished them to bear in mind when they returned to their own land to help their fellow countrymen in the struggle for a national life. Their progress in that direction would probably be slow, but their trust must be in God and in the truth, and then they would not fail.

A cordial vote of thanks to Dr. Carpenter was passed with acclamation, and in replying he said he did not know whether he would ever see any of them in their own country or not, but it had been a great pleasure and privilege to meet so many from the land whose teachers had taught him so much.

## THE SOCIAL MOVEMENT.

APROPPOS of what has recently appeared in this column with regard to the report of the chief medical officer to the Education Department, another addition has been made to the portentous list of monthlies, "School Hygiene," which advocates alliance in educational work between the professions of teaching and medicine. The first (January) number contains messages of greeting and good wishes from the presidents of the first three International Congresses on School Hygiene, Prof. Guesbach, Sir Lauder Brunton, and Dr. A. Mathieu, in German, English, and French respectively. A paper by Dr. Kerr on "Elementary Schools and Tuberculosis," read at a meeting of the Oxford Medical Society, is reprinted; Miss Margaret Macmillan contributes an article entitled "On the Threshold"; Dr. Luther H. Gulick, president of the Playground Extension Committee, New York, writes on "Athletics for Girls," and Mr. W. A. Nicholls, ex-president of the National Union of Teachers, on "The Doctor in the School." Under the heading "Official Publications" there is reproduced an interesting order of the Austrian Minister of Education with regard to the medical inspection of training colleges for men. The review is issued at 6d., by the School Hygiene Publication Co., Ltd., 2, Charlotte-street, London, W., and ought to be of service to doctors, teachers, and voluntary workers on school and care committees who take their duties seriously.

From Mr. Nicholl's article above mentioned, we extract the following startling facts reported to the Education Committee of a North of England County Council. "Of 1,972 boys examined, 1,009 had some sort of defect. Of 1,727 girls examined, 903 had some form of defect. Of the whole number of 3,699, 614 suffered from defective vision, 250 from external eye affections, 602 from nose and throat affections, enlarged tonsils, adenoids, &c. Amongst the other defects were tuberculosis, nervous affections, heart and lung diseases, deformities, discharging ears, and rickets." In a Midland council school of 1,524 scholars inspected 437 or 28.6 per cent. were found to be suffering from various defects, and were advised treatment. In the same school in the succeeding quarter of the same year 1,239 were examined, and 369 or 29.78 per cent. found to be in some respect defective. At a Southern watering place out of 511 children examined, 369 were found to have defective vision. Obviously children suffering from any of the above ailments cannot receive full benefit from the instruction they receive, and consequently public money expended on their education is to some extent wasted.

The January number of "Progress" reports the results of two German schemes devised to reduce the rate of infant mortality. The Babies' Care Centres in Charlottenburg provide free dinners to expectant mothers and also sterilised milk either free (to the absolutely destitute) or at 1½d. per litre under cost price to those who nurse their own children. The number of applicants for assistance when they started in 1905 was 958; in 1907 it had risen to 2,653; 1,481 of these mothers nursing their own children. Altogether, 43,975 gallons of milk were distributed, of which 31,760 were paid for at the above rate. In addition to these benefits the society granted an average of 10s. each to 333 women for the four weeks immediately preceding confinement. All who thus received assistance were placed under constant medical supervision. The results in every way justified the experiment, for out of 2,653 children attending these centres only 4.5 per cent. died during the first year. This is not much more than one-third of the infant

mortality rate in the whole town. Among those that were breast-fed, the death rate was only 2.8 per cent., while among those fed artificially it rose to 7.7 per cent., and that with the favourable conditions of nourishment with sterilised milk and medical supervision.

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Karlsruhe has a scheme of maternity insurance, the aim of which is the same as that of the Charlottenburg society, and which will probably be preferred by many, as it makes monthly contributions a condition of assistance. Any expectant mother whose income, or the united income of the family, is less than £150 per annum previous to her admission, can become a member of the society, and by paying 6d. a month, she will receive on her confinement £1 for the first, £1 10s. for the second, and £2 for the third year of membership. In addition to this all mothers who nurse their children for the first six weeks receive a bonus of 3s. The scheme is only made possible by a subsidy from public funds.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Clifton.—The "Charles Lamb" Fellowship of Book Lovers.**—Two meetings were held during the month. On Jan. 5 a paper was read to the members by Mr. J. W. Norgrove on Robert Louis Stevenson. In the course of a short but appreciative essay, Lamb and Stevenson were compared, first as men and then as writers. Although a clever writer of stories, Stevenson's future fame would probably rest on his brilliant essays and letters. Miss Blake and Mr. H. Vickers Webb assisted Mr. Norgrove with readings. On the 19th a most encouraging number of members and friends met for an evening with George Eliot. Mrs. H. Vickers Webb read a paper on the writings of this gifted authoress, each of the novels being critically treated in turn. Selected readings from "Adam Bede," "Felix Holt," "The Mill on the Floss," "Silas Marner," and "Romola," were given by Mrs. Miller, Mrs. Garlick, Mr. J. W. Norgrove, and Mr. H. Vickers Webb. At the close, Prof. Sibree referred to his late father's (Mr. John Sibree) acquaintance with George Eliot and other literary celebrities.

**London (Bermondsey).**—The Annual Party and Prize Distribution in connection with the Sunday-school was held on Wednesday evening last. Mr. Tifford, of Stoke Newington, a former superintendent, attended, and spoke some cheering words to the children. The prizes were distributed by the Rev. W. H. Drummond, minister of the Provincial Assembly, who, also, gave a short address. At the close a vote of thanks was proposed and seconded by two of the elder scholars, and heartily endorsed by the Rev. J. Hipperson.

**London (Ilford).**—We are requested to remind our readers of the opening of the new schoolroom which will take place at the Ilford Church (High-road, near Connaught-road corner) on Saturday, February 5, at 4.30 p.m. The ceremony will be performed by James S. Beale, Esq., President of the London and South-Eastern Counties Provincial Assembly. Tea will be served in the new room at 5 p.m., and a public meeting will be held at 6.30, at which John Harrison, Esq., will preside.

**London (Stepney Green).**—The College Chapel will be re-opened, after extensive renovation and repairs, on Sunday, February 6, when the preacher at the 7 o'clock service will be the Rev. G. Carter.

**London (United Services for Boys).**—The seventh of the series of United Services for boys organised by the Executive of the Boys' Own Brigade, was held at Effra-road Chapel, Brixton, on Sunday evening, January 23, when the Rev. G. C. Cressey, M.A., D.D., conducted the service and delivered an address which was much appreciated by all who were present. The night was very wet and cold, and some of the companies had to travel long distances to reach the church, one company,



indeed, being quite unable to be present; but in spite of the difficulties, seventy-one members of the London Battalion, B.O.B., attended, apart from the regular congregation of worshippers at Effra-road. The boys and officers, after the service had concluded, were kindly entertained with refreshments by some of the members of the chapel, and so were fortified for their return journey. Work on the lines of the B.O.B. has been started at Brixton, and it is hoped that before long a company of the Brigade will be formally enrolled in connection with Effra-road Chapel.

**Middlesbrough.**—Christ Church Sunday School continues in a vigorous condition, evidence of which was afforded last Sunday afternoon, when Councillor and Mrs. Kedward, active supporters of the congregation, presented 66 prizes to the same number of scholars for punctual attendance and good conduct. Six additional prizes were also awarded by the minister to scholars for not having missed a single attendance at church during last year. Mr. Kedward spoke some encouraging words, and remarked on the healthy state of the school. The scholars' party was held on Dec. 29, and was heartily enjoyed by all. The school has now quite outgrown its accommodation, and the demand is urgent for an extension of the schoolroom and the addition of classrooms. The Church Committee has adopted plans for the extension of church and schoolroom at an estimated cost of £500, and it is hoped that a start will be made with the alterations in the spring. Towards meeting the cost the congregation are working enthusiastically for a sale of work to be held in March next, and the ladies would feel grateful for any contribution in goods or money.

**North Cheshire Unitarian Sunday School Union.**—The quarterly meeting of the Union was held at Stalybridge on Saturday last, and was attended by 150 persons. After tea in the lower school a meeting of the committee was held, when it was decided to hold a musical festival in the autumn. At the evening meeting in the large schoolroom, Rev. H. Bodell Smith, vice-president, occupied the chair in the absence of the president, Mr. Wm. Woolley, from whom a letter of apology was read. Letters were also read from Revs. W. Harrison and H. Fisher Short. An instructive paper on "School Discipline" was read by Rev. Walter Short, B.A., and the subsequent speakers included the chairman, Revs. Geo. Evans, M.A., and J. S. Burgess, Miss Dornan, and Messrs. J. Kerfoot, F. Wild, M. S. Tarr, E. B. Broadrick, R. T. Gledhill, F. Lawton, A. Slater, and J. C. Spencer. Mr. Short replied to the discussion upon the paper. Revs. J. Barron and B. C. Constable were also present during part of the evening. Several songs were well rendered during the evening by Stalybridge friends and hearty votes of thanks to the reader, the Stalybridge teachers, and the chairman were given and responded to, and a useful meeting closed with hymn and benediction shortly after nine o'clock.

**Sheffield: Upper Chapel.**—In connection with the recent re-decoration and improvements in the chapel and the outside painting, the following historical statement now appears prominently on the notice board in the chapel yard:—"The Congregation was founded in 1662 by the vicar of Sheffield (Rev. James Fisher), ejected from the Parish church under the Act of Uniformity. The chapel was erected in 1700, 'for the worship and service of Almighty God' without restriction of creed, and was enlarged in 1848. For more than a century the teaching has been definitely Unitarian."

**Yorkshire Unitarian Club.**—A meeting will be held on Saturday afternoon, February 5, at the Unitarian Church, Westborough, Scarborough, at 3.30 p.m., when the Rev. R. P. Farley, B.A., of London, Joint Sec., Social Service Union, will lecture on "Poor Law Reform," Mr. F. Clayton, the President, being in the chair. During the past session, Prof. L. P. Jacks, M.A., editor of the *Hibbert Journal*; Principal Gordon, M.A.; the Rev. E. Ceredig Jones, M.A.; Mr. Richard Robinson, and the Rev. W. Whitaker, have kindly lectured before the club, and over 300 copies of Prof. Jacks' address at Bradford, published at 3d. each, under the title of "The Open Principle," have been sold. On March 19, Mr. F. Maddison, Secretary, International Arbitration League, will lecture on "How to relieve the Burden of Armaments."

## NOTES AND JOTTINGS.

A TEMPERANCE CONGRESS, attended by a large number of delegates from all parts of Russia and from Sweden, Finland, and Germany, has been held at St. Petersburg. This is the first Congress of its kind held in Russia, where, apart from official temperance societies, no organised effort has hitherto been made to combat drunkenness.

It is just three hundred years since the telescope was first used by Galileo. "Perhaps, too, it is worth remembering," says the *Daily Chronicle*, "that 300 years have fortunately fled since the Church, bringing Galileo to book, issued against him the remarkable decree: 'The doctrine of Copernicus—that the earth moves round the sun, and that the sun is stationary in the centre of the earth, and does not move from east to west—is contrary to the Holy Scriptures, and therefore cannot be defended or held.'"

PROFESSOR OSGOOD, of Columbia University, New York, who has been engaged in researches at the Record Office since last July in connection with his "History of the American Colonies in the Seventeenth Century," has supplied the *Athenæum* with some statistics relating to the number of students attending the chief American Universities, which it is interesting to compare with the figures quoted by us from the same journal last week. Of twenty-eight representative universities, the following are the most popular, the summer session of 1909 being included in each instance: Columbia, 6,132; Harvard, 5,558; Chicago, 5,487; Michigan, 5,259; Cornell, 5,028; Pennsylvania, 4,857; Illinois, 4,502; Minnesota, 4,351; Wisconsin, 4,245; and California, 4,084. All these, except Minnesota, show an advance on the figures of the previous year.

THE New England colleges for women have fared better than those for men and those for both sexes, Smith, Wellesley, and Mount Holyoke, all showing gains over last year; whereas Dartmouth, Brown, the University of Maine, Amherst, Tufts, and Bowdoin show losses. Vassar and Bryn Mawr, Lehigh and Lafayette, and Oberlin also exhibit a gain in attendance, while Purdue and Haverford show a slight loss.

THE "GUARDIAN" has an interesting article on the training of housewives at King's College, where the experiment is being tried of regulating and standardising "the most empirical of sciences and unorganised of occupations," and raising them to the rank of a university subject. As the classes have now been at work four terms, says the writer, it is possible to get, at any rate, some idea of what is being done. Provision is made for two distinct courses, applicable to two different types of students. There is a graduate course leading to a diploma, and a college course leading to a certificate.

The basis of the curriculum is, of course, science with a domestic bias. Chemistry forms the *pièce de résistance*, and in the first year no less than sixty hours of lecturing and 120 of practical work are devoted to it. Thirty hours of lectures and sixty of practice go to physics and sixty and ninety respectively to biology. The special application is afforded by ninety hours of practical cookery, and one term's work in the "kitchen laboratory," where the work is arranged to enable the students to investigate for themselves the principles underlying the domestic arts of the household." We may then, perhaps, hope, the *Guardian* continues, that before very long successive sets of graduate students will help to formulate the new domestic science which shall revolutionise our households in the light of modern needs. There are so many things we require—houses and flats built in accordance with more scientific knowledge; experts who shall teach us how to control the mighty powers we have pressed into our daily service; training schools for servants, where they may acquire professional pride as well as professional knowledge; more leisure for the mistress, more respect for the servant, less waste of effort, and a higher standard of cleanliness and comfort. If, in the years to come, household

economics can give us these good things, the women of England will owe their promoters a debt of gratitude it will not be easy to pay.

We understand that it is proposed to form a Social Club for Indian residents and visitors in Great Britain. It will be entirely non-political, and, besides offering opportunities for friendly intercourse between Indians and English fellow-members, it is hoped that it will furnish a centre for drawing into one compact whole the various large and small societies in which the desire of our visitors from the East to be helpful to themselves and to others socially and intellectually at present finds expression and activity. By bringing them upon a common platform of thought and endeavour, it will facilitate a union of views, and give opportunities for a better understanding, and for the smoothing away of differences, where any exist.

"THE publication of Mr. Macauliffe's great book, the 'Sikh Religion: its Gurus, Sacred Writings and Authors,' is an event which should have attracted much more attention than it has done. The Sikh religious literature is one of the loftiest and most inspiring that has ever been produced, not only in our country, but the world over. We have no hesitation in saying that some of the utterances of the Sikh Gurus are not inferior to anything in the inspired literature of the world. It is a great pity that this lofty and inspiring mass of literature is so little known outside the Punjab. Mr. Macauliffe has rendered a great service, not to Sikh religion so much as to the civilised world, in opening the treasures of the Sikh Gurus through his six volumes of translation and appreciation. We cannot sufficiently admire his sacrifice in having resigned his post in the Indian Civil Service in order that he might introduce the great masters of Sikhism to the English-knowing world. We congratulate him on the successful completion of his great labours extending over several years. The six big volumes of his book, however, will not be available for most men of ordinary circumstances. We hope that steps will be taken to bring the results of his long and laborious studies within the reach of ordinary readers. We are confident that the teachings of the Sikh Gurus are destined to exert a yet deeper and wider influence than they have hitherto done."—*The Indian Messenger*.

At a recent meeting of the Royal Geographical Society, Mr. Douglas Carruthers, describing a journey in North-Western Arabia which he made last year, informed his hearers that every Beduin in Northern Arabia owns a breech-loading rifle. Many of these rifles are of British manufacture, a fair number are American, and a few French. He seldom saw a Beduin praying, and it is remarkable that, although Arabia is the centre of the Moslem world, yet a third of its inhabitants care nothing for Islam. The nomads would rob a Mecca pilgrim as readily as they would a Christian. In conclusion, he said that he did not believe the Beduins on the route would prove hostile to the building of a railway from Egypt to the Persian Gulf, as they would not thereby lose their independence.

LOVERS of William Morris, who believe with him that whosoever injures the external aspect of the country is a public enemy, will probably be glad to learn something about the activities of a Society, the objects of which are:—(1) To protect the picturesque simplicity of rural and river scenery, and to promote a due regard for dignity and propriety of aspect in towns, with special reference in each case to the abuses of spectacular advertising; (2) to assert generally the importance, as a great public interest, of maintaining the elements of interest and beauty in out-of-door life. The Society is at present directing all its energies to induce public authorities to frame such bye-laws as will prevent the Advertisements Regulation Act, which was passed largely through its efforts two years ago, from becoming a dead letter. The Hon. Secretary, The Keir, Wimbledon Common, S.W., will supply information to those who are interested in this excellent scheme. In France, *La Société pour la Protection des Paysages* has been carrying on a very useful work with the same object for 18 years.



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